# ISOPEL BERNERS;

THE ROMANCE OF MUMPER'S DINGLE.

When those two wonderful volumes-"Lavengro" and "The Romany Rye"-were published in Ekgland and reprinted in America, more than half a century ago, the international literary it was agreed, in a state of breathless, excited suspense; under George Borrow's veryday events were clothed with the air of romance; he had the miraculous, yet simple art of creating, with fewer strokes of the pen, firmer outlines and clearer perspective than any

Yet, in all these subsequent crowded years of print and publication-of much literary analysis and dissection, no special heed has been paid to the beautiful love-story written on the lines and between the lines of these marvelously interesting books-no honored niche in romantic history has been created by the critic for George Borrow's remarkable heroine, Isopel

### A MEETING.

As those happy and immortal lovers, Rosalind and Orlando, found "the ordinary lunacy of love" in the forest of Arden, "under a tree, like a dropped acorn," so Lavengro and Isopel Berners, ill-fated lovers, met one fine summer morning under the sallows, or willows, which grew in Mumper's Dingle. Lavengro, worn and wearied by the hard struggle of an unknown writer's life in great, heartless London, had left the big city to travel on foot. with bundle and stick, through the fair air to recover his health, his subsequent movements to be directed by Providence. At a cottage ale-house, not far on his way, he met a traveling tinker-Jack Slingsbywho had been beaten and warned off the road by one Black Jack Bosville-the Blazing or Flaming Tinman-a rival tinker.

Out of sympathy for the frightened tinker and his weeping wife and a secret attraction to the roving life of the travel-Jack Slingsby his little pony, Ambrol, the interesting adventures along the road and ash, hazel and sweetbriar, Lavengro estab- agitation." lished himself in Mumper's or Gypsies' Dingle, to ply his new trade of blacksmithor, "speaking Romanly," "Kaulemescro."

brother-had directed him after the mock fight to honor Mrs. Hearne's memory-she of the "pure brimstone disposition"-was a deep hollow in the midst of a wide field; the | would make a capital lady-abbess. shelving sides were overgrown with trees and bushes; a belt of trees surrounded it on the top, and a steep, winding path led down into its depths. The nearest town was five miles distant, and there were only a few huts and hedge public houses in the neighborhood. This retired spot offered to Lavengro the peace and healing of solitude; and there, after a four days' struggle, by fron perseverance, the young man taught himself to make horseshoes, lightening his tired brain and heart at the task by singing a song he had learned from the gypsies. At this time, from his author's account of

him, Lavengro was strong and handsome. Mrs. Hearne, the old gypsy who tried to poison him, said he was "an ugly Gorgio," and declared she liked not his looks. He was six feet three and had strong limbs; his thick hair, despite his extreme youth, was rapidly becoming gray; he had soft, brown eyes and features of power and beauty. The old applewoman on London the clergyman's widow, who gave him Armenian books and painted his portrait, said he resembled Alfleri's "Saul." Because he go easily learned Romany speech Jasper named him "Lav-engro" or "word-master," but Tawno Chikno, who had put on gloves with him, called him "Cooro-mengro" or "fist-master."

Down the winding path into the dingle, one morning, with great noise, came the Flaming Tinman, with his tinker's cart, his companion, Gray Moll and a tall girl, Isopel Berners. The Flaming Tinman was six feet high, not much under fifty, with a pewerfully athletic frame; his face was black and bluff, with an immense pair of whiskers. He wore a faded blue frock, corduroys and highlows; on his black head a kind of red nightcap, round his neck a Barcelona handkerchief. Black once precipitated combat with Lavengro, because he was in the dingle, and because he had bought the outfit of the rival tinker. The fight was fast and and Lavengro was about to be throttled by the enraged tinker, when the interfered and demanded fair play boy." She offered to act as second for Lavengro; and the battle raged until using his long right arm by her advice, knocked the boastful Flaming senseless. On resuscitation, still furious, Black Jack and Grey Moll hastened from Mumper's Dingle, casting off Isopel Berners on account of her share in the

"They were bad people," said Belle, seated on a stone by the dingle fireplace, in tears, "and I did not like them; but they were my only acquaintance in the wide

## THE TALL GIRL.

Refore Lavengro had ever beheld Isopel Berners, Jack Slingsby had described her to him as being "as big as a house, and young, and well to look at." When she dashed down into Mumper's Dingle to take part in the trouble between the two men. Lavengro saw "an exceedingly tall girl, scarcely above eighteen; she was dressed in a tight bodice and a blue stuff gown; hat, bonnet, or cap, she had none, and her hair, which was flaxen, hung down on her shoulders unconfined; her complexion was fair, and her features handsome, with a determined but open expression." "She boasted at once that she could thrash Lavengro with one hand; and he gallantly fill the dingle with sweet odor. retorted-

"Fair damsel-only by looking at me-I never saw such a face and figure-both regal: Why, you look like Ingeborg, walk." Queen of Norway; she had twelve brothers, you know, and could lick them all, though they were heroes."

But the tall girl disliked Lavengro's chaffing, and crying "Let me at him," she struck him a blow on the face which nearly brought him to the ground.

In the evening of the day after the fight, however, the tall girl and Lavengro sat at tea by the fire in the bottom of the dingle; the girl on a small stool, Lavengro on a stone. Isopel told him the story of her life; she bore her mother's name-a name of noble origin; her father had been killed at sea coming home to marry her mother. The desperate mother had tried to drown herself, but had been rescued, and Isopel was born in a workhouse, where her mother died. In the "Great House" Isopel said, she was reared until she was fourteen; there she learned "to read, to sew, to fear God, and to take her own part." Too active in the latter accomplishment when put out to service, she had lost two homes, and had finally run away. Good fortune led her to fall into the hands of a kind old gentlewoman, who rambled the roads selling linens and silks; Isopel traveled with her two years, and on her death, inherited the cart and stock in

As she found traveling alone melancholy occupation, she had joined Blazing Bosville and his wife; and had got on tolerably well with them, although she soon found

out they were evil people. "Of the two I believe Grey Moll to be the best," said Isopel, "for she is true and

nice things." points of admirable character. Lavengro, from the outset, respected the tall girl, and all who encountered her did her similar homage. Even the obnoxious man in black who visited the dingle addressed her in a gentle voice as "young lady," and "young gentlewoman." The unfortunate postillion who passed a night in Lavengro's tent English countryside, by exercise and pure | thought Lavengro and Isopel were a runaway couple, he from college and she from boarding school

"I know the gentry when I see them," said the postillion.

When the gypsies came to visit the dingle Mrs. Petulengro gazed on Isopel with unmixed admiration; so did her husband. In contrast with the gypsy women, Isopel made a striking picture.

"Both these females were handsome, but ing blacksmith, Lavengro purchased from | how unlike; Belle, fair with large blue eyes and flaxen hair; Mrs. Petulengo with olive cart, tent, anvil and tools. After various | complexion, eyes black and hair dark. Belle, in demeanor calm and proud; the in camp, cove, glade and thicket, under gypsy graceful, but full of movement and

Lavengro mused during this visit from the gypsies:

"Nature never intended Belle to appear Mumper's Dingle, to which Jasper Petu- as a gypsy; she is too proud and serious." lengro-Lavengro's gypsy pal or adopted | The postillion had declared that Isopel reminded him of a certain marchioness, and when the man in black asked Lavengro to join old Rome he suggested that Isopel

## ARMENIAN AND TEA.

"Time passed on," said Lavengro in his narrative, "and Belle and I lived in the dingle. She prepared herself a kind of tent of large hoops covered over with tarpauling, quite impenetrable to rain, however violent." But Isopel and Lavengro were not always in the dingle; Lavengro tolled at his forge and came and went about his tinker work in the neighborhood; while the tall girl made long excursions away, with her donkey, Traveler, and her cart of merchandise, sometimes being gone whole days and nights. In the evenings, to make time pass comfortably by the dingle fire after tea, Lavengro gave poor Belle lessons in Armenian. "Her progress was not brilliant," her instructor stated, "but in a fortnight she learned one hundred

Haikan numerals." Also they held long conversations. Lavengro found Belle's life history highly en-Bridge told him he had a sweet face, and | tertaining, and loved to hear her anecdotes of people she had met on the road. She had traveled much alone, but as she feared God and could take her own part she had never needed help from justice or constable. But Belle was tired of England, and had a craving desire to visit America, that "great and goodly land, where people can walk about without jostling and where the industrious can always find bread." She was not afraid of anything that might befall her in America-she could give perverse

customers as good as they might bring. Satan, and dealt with ferocious publishers. Isopel wept over Lavengro's early trials, slights and degradations, "Belle had a kind heart," commented Lavengro. As an Armenian teacher, Lavengro was masterful, You will often find the kettle boiling when often loading Isopel with the bitterest reproaches for her errors in accent or pro-

of Lavengro and Isopel Berners. In Jack broken earthern teapot, but no tea, Isopel interesting and humorous frequency. At the first tea, after the fight, Lavengro said:

I like to have the best."

Isopel, "but I love my tea."

When a rain and thunderstorm came up-Isopel loved a thunderstorm-and the

faithful to him-and I like truth and con-

stancy-don't you, young man?" "Yes," said Lavengro," they are very Isopel Berners had noble bearing and all

"seeing that it cost me ten shillings a donkey; then the tall girl thanked him, pound. It is a good sum for one to pay shook him by the hand and went to her who travels the road," she explained, "but own tabernacle.

from the camp the kettle was hung, in wept; she believed him to be bantering started out in quest of adventure, giving the evening, over the little ash-wood fire and jeering in this strange Armenian which Lavengro had made to crackle and | tongue.

postillion with a broken chaise became the | mind-what do you say?"

tent; Isopel "with her long, beautiful hair With natural curiosity, the postillion investigated the unusual situation, and the tall girl said-telling her story:

guest of Mumper's Dingle, the three were

"I am nothing to the young man, and he, of course, is nothing to me." But Lavengro, after giving his own his-

"I am, of course, nothing to her, but she | him farewell when he departed. is mistaken in thinking she is nothing to me. I entertain the highest regard and admiration for her, being convinced that I might search the whole world in vain for a nature more heroic and devoted.".

more quiet or agreeable partner in a dingle | but she would not agree to it. than Lavengro. For breakfast the next day. Isopel made tea, and the postillion shall be at home to-night, by which time I detested the man in black who came to the dingle and made no tea during any of his visits. After his departure Lavengro

"Belle, prepare tea this morning, or dread my anger."

end of this brief story, indeed, Armenian | never saw Isopel Berners again." lessons and tea are linked inseparably.

## ISOPEL'S DEPARTURE.

During the month the gypsies of Jasper Petulengro's tribe encamped in a field near Mumper's Dingle; and when they came to see Lavengro they frankly discussed the impropriety of Isopel and Lavengro dwelling in the dingle "in the roving and undwellers of the dingle to join them. "Do so, madam," begged Mrs. Petulengro

of Isopel, and I think if you did the young rye would do so too. "The young rye is nothing to me, nor to him," said Belle: "we have stayed some time together, but our paths will soon be

Isopel promised to return once more, so Lavengro, after the gypsies had gone, asthe top of the winding path Lavengro delivered the reins into her hands

apart. I am about to take a journey."

"We looked at each other steadfastly for some time. Belle then departed, and I returned to the dingle, where, seating myself at my stone, I remained upward of an hour in thought."

While Isopel was away Lavengro dined with the gypsies, who were having a feast. Feeling melancholy, however, he ate but little. After two days, when Sunday came, he read his Welsh Bible several hours in the dingle, and, in the afternoon, went three miles to church with the Petulengros and the gigantic Tawno Chikno.

That same evening the "Romany Rye" or "gypsy gentleman," as the gypsies named him-took tea with Mr. and Mrs. Petulengro and the pretty Ursula outside of their tent. After tea he got up and strolled about the fields; his thoughts were upon Isopel-he wondered where she was and how long she would stay away.

Meditating over his dving dingle fire at night, Lavengro thought:

"Suppose Isopel Berners should return in the middle of the night, how dark and dreary would the dingle appear without a fire! I will keep up the fire and I will do more. I have no board to spread for her. but I will fill the kettle and heat it so that, if she comes, I may be able to welcome her with a cup of tea, for I know she loves

Late in the night wheels awakened him. a tall figure stood by the tent door. Isopel had come. Lavengro led away the donkey and cart; then hastened and prepared tea. the kettle being still hot among the embers. As they sat at tea Lavengro told Isopel he had heard her coming in his sleep, also that he had expected her and prepared for her coming.

"Young man," said Belle, "I had begun to think you were utterly selfish." "I am fond of my own way," replied Lavengro, "but utterly selfish I am not.

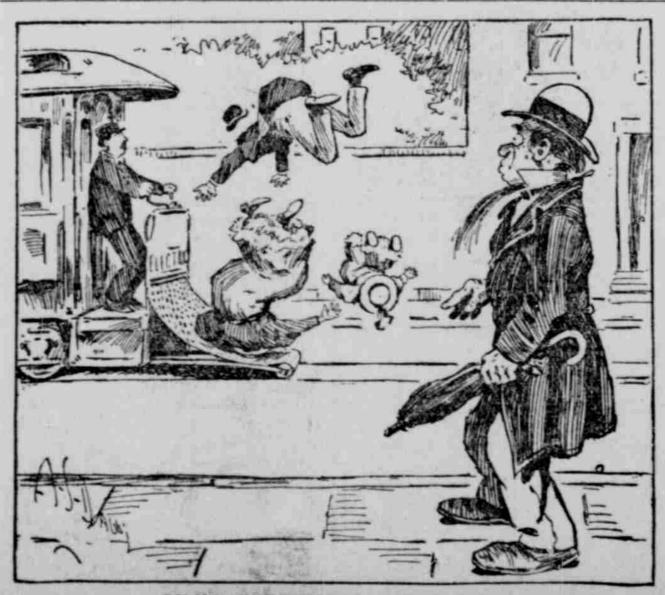
"Our paths must be separate," said Belle, "Separate?" he protested. "What do you thing of the Armenian language; now, to learn Armenian from me would take you Belle faintly smiled.

"Come," said Lavengro, "take another

Armenian and tea was served with all brought forward, and, as they sat at tea, God, young man, and never give in." subsequent Armenian lessons. Indeed, tea | Lavengro threatened Isopel with the longand philology seem closely related, for est lesson in Armenian which he had yet ininspired to make poor Isopel suffer over his | but agreed that, for that evening, he should | servant, Isopel Berners." discourse on the rugged Armenian pronun- command. After the usual wordy sparring, "I hate the sound of Armenian," declared | pupil to say in Armenian, "I love you-love | withheld him. She had deserted him, he me-ah! would that you would love me!" After Belle's first business trip away When the phrases were translated Isopel Lavengro bought a handsome horse, and

wife let us be off to America."

"You are jesting," said Belle.



DIDN'T UNDERSTAND THE FENDER. 'Gee Willikins! Jes' see th' new-fangled way fer puttin' people on th trolley cars."

Isopel asked time to consider, and thus THE VOICE OF THE PULPIT

seated around a charcoal fire in Lavengro's Lavengro closed the proposal: "Come, Belle, let us have some more tea. streaming over her magnificent shoulders." I wonder whether we shall be able to procure as good tea as this in the American

> On the early morrow, when ready to go with the gypsies to a horse fair. Lavengro found Isopel, entirely dressed, standing by her own little encampment. She had not slept, she said, because she wished to bid

"Well, God bless you." Lavengro said, taking her by the hand. Isopel made no answer; he noted that her hand was very cold. She looked at him a moment in the eyes, then cast down her own; her features Isopel received this remark with a sob, were very pale. Lavengro wished to stay and conceded that she could not wish a at home from the fair and take care of her,

declared he had never drunk better tea in expect you will have made up your mind; his life, nor indeed any half so good. She | if not, another lesson in Armenian, however late the hour." He then wrung Isopel's hand and joined

"God bless you, Belle," he said again.

the gypsies on the plain above the camp. From the plain Lavengro looked back toward the dingle. "Isopel Berners stood at the mouth, the beams of the early morning Again the next morning Isopel made tea. | shone full on her noble face and figure. | and after breakfast Lavengro compelled the | waved my hand toward her. She slowly inevitable lesson in Armenian. Until the lifted up her right arm. I turned away and

THE LETTER. At dark night Lavengro reached Mumpler's Dingle again, but, descending the winding path, he saw the glimmer of a fire and his heart beat with fond anticipations of a welcome. "Isopel Berners is waiting for me," he mused, "and the first word I shall hear from her lips is that she has certificated line." The gypsies invited the | made up her mind. We shall go to America and be happy together.

By the fire, at the bottom of the dingle, near which the kettle simmered, was not Isopel, but a little gypsy girl. She told Lavengro that Miss Berners, when she went away, had charged her to keep up the fire against his arrival. Isopel, with her cart and donkey, had left the camp about two hours after Lavengro had gone to the fair; she had left no message with the sisted her to depart, harnessing Traveler | gypsy girl-merely directions about the fire and placing her big bundles in the cart. At and kettle. Dismissing the gypsy Lavengro difficult than Isopel's hardest Armenian lesson was his attempt to read in the embers the motive of Isopel's unexpected depart-

"Does she mean to return?" he asked

himself. "Husbands do not grow upon hedgerows. decided the masterful "gypsy gentleman" on retiring to his tent. "Isopel has merely gone after a little business, and will return

To-morrow came and went. Isopel Berners did not return. Two more days passed and still the tall girl dld not appear. Gloon and foreboding filled Lavengro's mind and heart. During the day he wandered the lanes in the hopes of catching an early glimpse of Isopel and her returning vehicle, and at night he lay awake tossing on his hard bed and thinking he heard the sound of wheels upon the distant road.

"If she comes," thought Lavengro, "I will receive her rather coolly; that's the

way to manage these women." On the fourth morning after Isopel's de parture an old woman, with a leather bag attached to her belt, arrived in the dingle, bringing Lavengro a letter, for which the charge was nine pence. Lavengro paid the postwoman twelve pence, dismissed her pleasantly, and meditated over the letter, afraid to open it. It was directed "To the Young Man in Mumper's Dingle." Was it an eternal farewell? Hope suggested that Isopel might have written asking him to

As he tore open the letter a lock bright, flaxen hair dropped at his feet. "This is no good sign," quoth the lover, and then read the message, which began: "Sir." Isopel had indeed gone from him forever, to America, by herself. Truly, never was written so quaint a letter; a strange compound of devotion and resentment, pride and humility, gentleness and pugnacity, independence and admiration,

Her spirits were "very low," Isopel wrote; and she had departed without his knowledge because she felt that she would Lavengro's offer of marriage, from her point of view, had been too tardily presented; and her arrangements to go had been made when it came. Furthermore, wonderful deal of learning" and she was Isopel took another cup of tea, and yet the best; and she-poor Belle-thanked him "It ought to be good," said the girl, another; after which Lavengro fed the little for the honor of the offer and should ever

bear him in mind on land and water. With the lock of her flaxen hair, which he had mocked at, in token of her good tea I must have-and if I must have tea In the morning she was silent and mel- will, she sent also a piece of advice; "Fear ancholy. At night, when Lavengro re- God and take your own part-there's Bible Cups of tea mingled with Isopel's story turned from the lanes and the gypsy camp, in that, young man; see how Moses feared to Lavengro and with Lavengro's story to he found her sitting before the fire at which | God and took his own part-see how David Isopel. Tea preceded the first lesson in the kettle was boiling. The tea things were feared God and took his own part-so fear

"And these last words, young man, are the last you will ever have from her who whenever Lavengro had had tea he was flicted on her. She was still melancholy, is nevertheless your affectionate female

As Lavengro's day-dream faded, he at the wily Lavengro taught his unwilling | first determined to follow Isopel, but pride would not pursue her. Shortly afterwards, pony and tinker-outfit to Gypsy Ursula and her husband. On his journey from "I had no idea of making you cry," said | Mumper's Dingle, he was lonely and melan-"Come, let us have tea," said Lavengro. Lavengro. "Come, cheer up, Belle. You choly; Isopel was lost forever. When "How delicious tea is," Belle remarked, were talking of parting; don't let us part, thrown by his horse, and awakening from "after a hot summer's day and a long but depart, and that together. As man and a stunned condition in a strange bed in a strange room, he was anxious and uneasy until he observed a small row of teacups "No, indeed. Come, Belle, make up your on the mantel piece. Soothed and pacified by this sight-(0, tea and Isopel-was it?)he fell into a calm and refreshing sleep. In the further adventures of the "Romany Rye" the name of Isopel Berners is, now and then, mentioned and always with honor; but the tall girl-poor Belle-the workhouse girl of noble character, never came into his life again. If Lavengro ever felt that his peculiar conduct towards her had occasioned the separation he never acknowledged it; but, in counsel to Francis Ardry, when his Annette had abandoned him, he suggested-

"Perhaps you have yourself to thank for her having done so; did you never treat her with coldness, and repay her marks of affectionate interest with strange fits of

eccentrict humor?" "Traveller," the faithful donkey, no doubt accompanied his mistress when she took ship across "the salt waters" on her way to America, for Isopel wished to visit that great country in order "to wander with cart and little animal amongst its forests." That all fared well with Isopel and her little animal in far America let us hope heartily. "Belle had a kind heart-she had a dauntless heart, that same Belle!" EMMA CARLETON.

New Albany, Ind., Jan. 27. Work and Play.

When a man's busy, why, leisure Strikes him as wonderful pleasure; Faith, and at leisure once is he Straightway he wants to be busy. -Robert Browning.

SHOULD ATTEND CHURCH.

By the Rev. Herbert R. Mott, D. D., Minister Westminster Unitarian Church, Providence, R. I.

"Not forsaking the assembling of ourselves together."-Hebrews x. 25

"Why go to church?" Because (1) it wil make you happier. We are happy when we have good things to think about. There are good things in business, work, politics, sport-but the best things we can find only in brave lives, great deeds, the experiences of those who have conquered temptation and difficulty, who have suffered and have not despaired.

These best things the church supplies. Go there and hear about them. You will be happier for it.

2. It will enable you to endure misfortune. How can a man endure misfortune with courage and tranquillity unless he has hope? How can he have hope unless he has a firm faith in the overruling providence of God? To most of us such faith does not come of itself. It needs instilling

into the mind and cultivating in the heart. How can a firm faith in God be instilled into the mind and cultivated in the heart except by hearing about God and thinking about Him and praying to Him? Where is this possible in any regular and systematic way except in the church?

3. It will enable you to resist temptation. Every one meets with temptation. What is wanted is the power to resist, the resolution to say no. Education, knowledge, intellectual ability-alone and of themselves-will certainly not give us this power. They may, indeed, be aids to evil. They may be used as instruments of selfindulgence. They may, and often do, in crease a man's temptations.

There is only one influence that can be depended upon-the influence of a sincere belief in God. He who really believes that God is "closer than breathing, nearer than hands and feet," and that to him the secrets of all hearts are open, possesses within himself a power over temptation well-nigh

Is it not to be desired, then, that every man should cultivate such belief? What likelihood is there of his doing this, if he never goes to church?

4. It will enable you to establish personal relations with God. The church is not only a place of instruction, it is a place in which you come in contact with the living and active influences of God, under conditions not to be found elsewhere.

Among such influences, under such con ditions, attributes and faculties are quickened in you, which otherwise would remain dormant, and gifts are bestowed upon you which otherwise would be withheld. This is a consequence of the peculiar nature of the relationship between man and God.

INTIMATE RELATIONS. It is a relationship not like that of the machine and the machinist, the watch and the watchmaker; for the machine and the watch, having been put together, are set going or wound up, and then left to themselves. It is more like that of a tree to the soil whence strength is drawn unceasingly; or, a closer analogy still is the relationship between offspring and parent The child possesses a certain independence, yet obtains sympathy and guidance and help from intercourse with the parent; and the measure of such help may be enlarged or lessened, may be made of greater or of smaller effectiveness, by the voluntary acts of the child. The parent is glad to guide and counsel and comfort and aid; but the child's attitude, its self-confident waywardness, too often hinders; and thus many a misery, many a tribulation, is endured

which might have been escaped. And so it is between the Creator and Hi creatures, between the heavenly Parent and His human offspring. God wishes us to meet His demands, to fulfill His law, and He wishes, therefore, to provide us with the power and insight necessary to enable us to fulfill it. The forces of God are always influencing us to this end. But they can do so much more effectively when we cease to this opposition should cease, and the forces

Anyone who has again and again passed his mind of new preceptions and faculties. Unconsciously to himself, his capacity to see beauty has been enlarged by exposure | social feature of Chillicothe for that seato the influences of the beautiful object. And in the same way, by coming repeatedly under religious influences at regular intervals over a long period of time, a change is wrought in the texture and fabric of the mind. New faculties are awakened and new suceptibilities brought into being. We become able to see and hear what we could not see and hear before. "Be still, and know that I am God," says the prophet. "The highest knowledge, the true light, is given to us, not gained by us." We can, however, aid the process of intercommunication between heaven and earth. We can remove obstacles, but we can also attract to ourselves divine influences. While these influences will act upon a man, will enlighten him, will benefit him when he is simply passive, they will do so in a greater degree when he meets them half way. when he turns his mind and heart voluntarily toward heaven, when he draws near business are put down to their reourd as

to God in prayer. IMPORTANCE OF PRAYER. It seems as though quietness set the house-door of the soul ajar and as though prayer opened it wide. Power to stand firm

on the way, consolation in sorrow, are

### always vouchsafed to him who prays, and they are not vouchsafed in anything like the same degree without prayer.

A HALF DOZEN REASONS WHY YOU

It is, therefore, an urgent necessity that we should at frequent intervals place ourselves within an atmosphere of prayer. It is a sovereign remedy; it is a sweet and pleasant one, yet it demands a serious effort on our part. The practical difficulty is, for a man, amid the bustle of active life and absorbed in the anxieties of breadwinning, to make the effort to find time or quiet or any of the conditions necessary to attune the mind to prayer.

The plain, obvious and common-sense way out of the difficulty is to go to church. There, as nowhere else, the right conditions exist; there, as nowhere else, it is possible for you to comply with them. There you can at least rest in the mood of passive prayer, and while you are thus stilled, the agencies of heaven will minister unto you. They will do far more for you than you can do for yourself. They will work in you a silent yet vital change, gradually purifying your heart, invigorating your moral nature, enlightening your mind, transforming you into a new and happier being.

5. Go for the sake of your country. The church is the solitary institution which holds men fast to the thought of an overruling Providence, which proclaims the constantly forgotten truth that justice and mercy are not things it is permitted us to take or leave, but are expressions of the imperative will of the living God. In a word, the church keeps alive and spreads abroad the spirit of religion-the spirit which comes from belief in, and intercourse with, God. Is not this spirit essential to patriotism?

From Leonidas to Lincoln the moving force in every true patriot's heart has been a firm faith in God. The conquering nations are the believing nations. Oliver Cromwell took special care to get religious men into his army. "I raised such men," he said, "as had the fear of God before them, as made some conscience of what they did; and, from that day forward, they were never beaten."

SOME OF THE ESSENTIALS. Is it not essential to public honesty? If every official of the state were in reality a godfearing man, would not dishonest dealing with the interests and property of the people be a thing unknown?

Is it not essential to public order? Not long ago a column of smoke, black and lurid, hung over a certian section of the city of Boston. A row of warehouses was on fire. It was the work of incendiaries. Who are incendiaries? They are men without the fear of God in their hearts, and without faith in the reality of His presence, or in His justice and mercy and love. Is it not a public service, then, to support the church, inasmuch as it maintains that spirit of religion without which there is likely to be neither patriotism, nor honesty, nor order?

How can we support the church without going to church? We may contribute to its finances, but to make its influence felt must we not participate personally in its work, and share personally in its respon-

6. Go for the sake of the children. If

the influences of religion are vital to the

best citizenship, should not they be instilled

into the minds of those who are to become citizens? "Train the children," said Thomas Jefferson, "and what is impossible for us will be easy for them." But, unless we take an

interest in religion, it can hardly be expected that our children will do so. Is it not a mistake to imagine it is enough to send them to Sunday school, while we ourselves stay at home to read the paper? If we do not value religion they will not value it. They will go to Sunday school filled with the idea that they need not take it seriously; and in such a mood of mind they will find little good there.

Is not the consequence sure to be that our children will grow up irreligious, without that strength to endure misfortune, that power to resist temptation, that sense of responsibility and loyalty to the right which a sincere religious faith alone can For the sake, then, of the coming gen-

church deserves our strenuous, our faithful personal support.

WOMEN 'AS CONDUCTORS.

They Give Good Satisfaction Over in Chillicothe.

Washington Post. 'The female conductor experiment Chillicothe is proving a great success," said Mr. Alexander O. Stevens, of Columbus, know of no other city in the world has a streetcar line upon which 'Fare, please,' is spoken by a woman. The of Chillicothe was sadly in need of funds. Minstrel shows, bazaars, rummage sales and other favorite money-raising instituions had been tried with only meager sucto the rescue and offered to turn its entire system over to the ladies of the organization for one day. The event was made a son. The society girls clamored for permission to become conductresses. The day arrived, and it was all that the promoters had hoped. Upon each car was a beautiful young lady in a short dark skirt, white shirt waist, and a sailor hat, across the front of which was the magic word 'Con-As a matter of fact, the experiment resolved itself into a good-natured society hold-up. The charitable organization offered prizes for the young ladies who turned in the greatest amount of cash, and as a result the girls did their utmost in collecting fares. The man who presented a icket was made to feel very much ashamed of himself before he left the car. Such a thing as giving back change was unheard of unless change was demanded. The day proved so successful, not only in a financial aspect, but in the genimprovement of the nature of those who rode, that the company thought it would be a good idea to employ lady conductors exclusively. Accordingly, it was not long before the system was fully The company is entirely satisfied with the arrangement and would not change back to men under any circumstances. The same good qualities attributed to the female employe in other lines of conductresses in Chillicothe.'

The Lamp.

For like a child sent with a fluttering light Man walks the world. Again and yet again against temptation, to be just instead of The lamp shall be by fits of passion slain.
But shall not He who sent him from the door unjust, merciful instead of unmerciful, light | Relight the lamp once more, and yet once more?

-Edward Fitzgerald.



He-Many day's got big heads, dat's all.



# **NEW ORLEANS** FEBRUARY, 11th, 1902

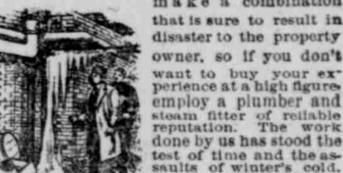
HALF RATES Queen & Crescent Route

To NEW ORLEANS and MOBILE (with liberal return limits.) Two Magnificent Vestibuled Limited 24-hour Schedule Trains

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reputation. The work done by us has stood the test of time and the assaults of winter's cold. Get our estimates before closing your contracts. C. ANESHAENSEL & CO.

29-33 East Ohio Street. We just have a letter from a designer in Chicago who says "I like your envelope. Are you lucky, or is it hard work to get things so they look right? I have a fierce time of it."

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Indianapolis. RAILROAD TIME CARD.

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City Ticket Office, No. 1 East Washington St. CLEVELAND LINE \*4.45 leveland, New York and Boston ex, 8.\*4.25 \*10.40 nton Harbor express enton Harbor express, p .\*4.45 ST. LOUIS LINE Louis southwestern, lim, d s..... t. Louis limited, d s Terre Haute and Mattoon accom. Chicago White City special, d p. Chicago night express, s \*12.05 Cincinnati express, s. .\*4.15 Greensburg accommodation incinnati, Washington flex, sd.. .\*6.20 N. Vernon and Louisville ex.

eration, for the sake of the children, the omington, ex s .. SPRINGFIELD AND COLUMBUS LINE. Ohio special d p. CIN., HAM. & DAYTON RY. City Ticket Office, 25 W. Wash. St. incinnati express, s c. .. \*4.00 in. and Layton ex, p ... +10.40 \*10.35 Toledo and Detroit express, p...... .12.45

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Toledo, Detroit and Chicago lim ... 12 20 +3 25

Toledo, Chicago and Michigan ex ....

Muncie, Lafayette and Laporte spec. +7.20 +10.25 INDIANA, DECATUR & WESTERN R'Y. Decatur and St. Louis mail and ex Decatur and St. Louis fast ex, s c ... •11.10 station and al corner Illinois and Washington Streets. phia and New York ... timore and Washington umbus, Ind. and Louisville. olumbus. Ind. and Louisville. hmond, Pigua and Columbus, O incennes Express. dumbus, Ind. & Madison Dayton and Xenta \*8.25 \*12.10 taburg and East, Phil., New York. ogansport and Chicago 12.30 +12.05 .+1.25 +2.00 .\*3.05 \*12.10

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bil. and New York, "The Limited" Dayton and Xenia. . chmond Accommodation Martinsville Accommodation .. \*12.10 Logansport and Chicago .... VANDALIA LINE. Terre Haute, St. Louis and West .... \*12.15 Western Express

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Terre Haute and St. Louis fast mail . \*7.10

t. Louis and all points West.

119 West Maryland Street. For Angerson, Muncie, Marion, Elwood, Alexandria and intermediate stations-Leave 4:16 a. m. and each hour thereafter until 7:15 p. m., 9:15 p. m. and 11:15 p. n Limited trains for Anderson and Muncie-Leave 8:00 and 11:00 a. m., 2:00 and 5:00 p. m., arriving Anderson in one hour and twenty-five minutes and Muncle in two hours. 11:30 a. m.

and 5:00 p. m. trains make direct connections at Anderson with limited trains for Elwood. INDIANAPOLIS & GREENFIELD RAPID TRANSIT COMPANY.

PASSENGER CARS .- Leave Georgia and Meridian streets. First car at 6 a. m., and hourly FREIGHT CARS.-Arrives at Georgia and Meridian streets at S a. m. and leaves at 9 a. m. Also arrives at 2:30 and leaves at 3:30 p. m. COMBINATION, PASSENGER AND PRESS CARS.-Leave Georgia and Meridian streets at 6 a. m., 9 a. m., 12 noon, 3 p. m., 6 p.

INDIANAPOLIS, GREENWOOD & FRANKLIN R. R. CO. Passenger cars leave Pennsylvania and Washington streets. First car at 6 a. m. and hourly thereafter until 10 p. m. Last car leaves at 12:15 Georgia and Meridian streets for Greenwood only at 9:36 s. m. and 3:36 p. m.